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Of the Church · By the Church · For the Church

Luther League Review

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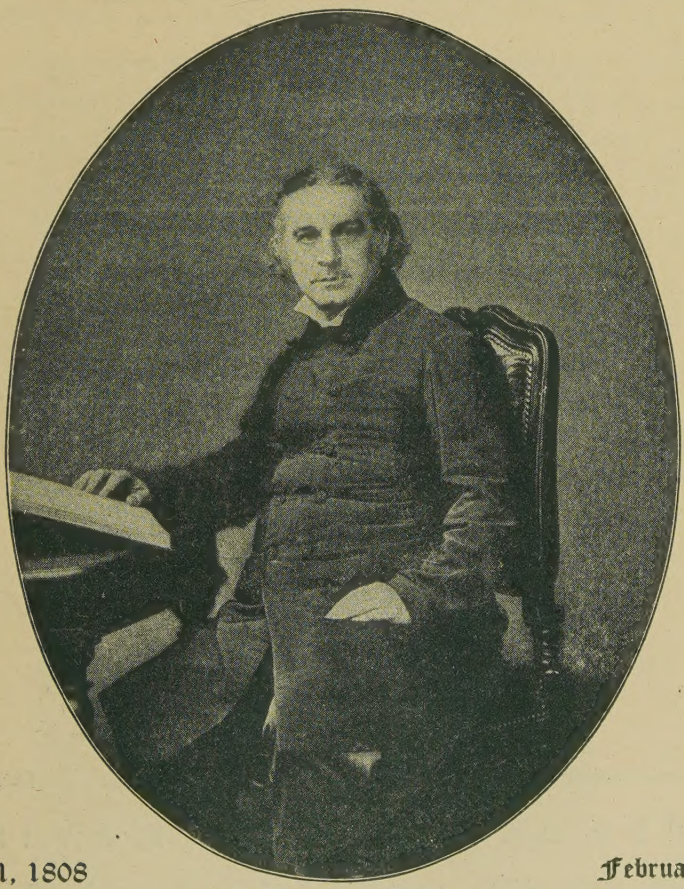

February 21, 1808 February 21, 1908

Wilhelm Löhe

Born February 21, 1808

THE FOUNDER OF THE INNER MISSION MOVEMENT IN GERMANY

EIGHTH CONVENTION OF THE LUTHER LEAGUE OF AMERICA, AT CHICAGO, AUGUST 11, 12 and 13, 1908. **(See page 33)**

SING GOOD HYMNS

¶ Lutheran young people's societies should use hymns that express Lutheran ideas of religion. ¶ The hymns should be set to good, bright singable tunes—music that breathes the quiet devotion of Lutheran worship.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

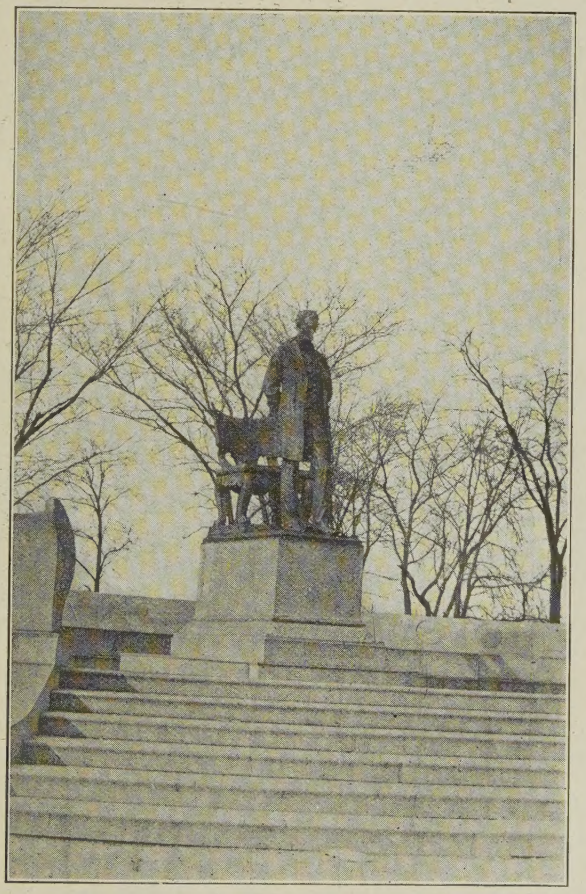
Luther League Review

A Pilgrimage to the Lincoln Birthplace

BY JOHN H. HAUBERG.

ONCE more the season of Abraham Lincoln's natal day is upon us. Next year, on February 12, we should have a record-breaking celebration, for it will be the one hundredth anniversary of "Honest Abe's" birth. Plans for such a celebration are already under consideration. Illinois legislators have done some thinking about it, but nothing tangible has been done, so far as the writer knows. Kentucky, too, is hoping to see big things done in honor of the occasion, especially at Hodgensville, near which place Lincoln was born.

In Clifton Johnson's "Highways and Byways in the South," to be found in your public library, is an interesting little sketch of the Lincoln birthplace. More interesting, of course, is a trip —let us dignify it with the term "pilgrimage" —to the farm itself. The writer made such a pilgrimage last summer with two companions. We left the State Convention of the Luther League of Illinois and the good people of the Pontoppidan congregation, who had entertained us on Thursday, August 29, and on the morning following our train bore us out of Louisville, southward, into the panorama of woods and indifferent clearings; of rolling country and diminutive mountains, with picturesque cañon and tunnel; patches of corn, small grain and meadow; other patches of waste land, or of rough pasture land with herds of mules and sheep; of beech, sweet gum and sassafras—strangers to the Northern Illinoisan—mingling familiarly with scrub



STATUE OF LINCOLN IN LINCOLN PARK, CHICAGO.
A copy of which is to be placed in the Court House Square of Hodgensville, Ky., Lincoln's birthplace.

cedar, oak, walnut and sycamore. And the soil—just one species of two varieties, red clay and yellow clay.

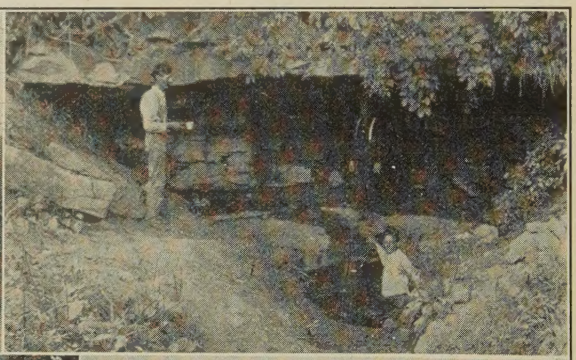
About forty-two miles of all this, and we arrived at Elizabethtown, where Thomas Lincoln wooed and wedded Nancy Hanks. Here we transferred to an accommodation train made up of both freight and passenger cars, which took us the remaining twelve miles to our destination—Hodgensville, the county seat of LaRue County, Ky.

The people here are typically Southern in their courtesy and kindly indulgence of our Northern "hurry-up" manners. The "lid" is on in this county, their only bar being that of the legal type, whose representatives we found on duty, just as tradition pictures them, seated on the shady side of the Court House, discussing matters of State, etc. The atmosphere was appropriately drowsy. A wagon load of watermelons was being dispensed. But we promptly learned that the town was hustling, and the people alive to the fact that they occupy a point of great historic interest.

Concrete walk is being extensively laid for a town of its size. Out in front of the Court House is to be placed a copy of the St. Gaudens statue of Lincoln (like the one in Lincoln Park, Chicago). They told us of the activities out on the farm; "out to Lincoln Spring," as some express it. Mr. Thomas B. Fitzpatrick, postmaster and author of the "Souvenir of Lincoln's Birthplace," presented the writer with a copy of his souvenir booklet. Attorney Lon B. Handley showed us the sketch, just received from the Lincoln Farm Association office in New York City, of the splendid marble museum to be erected on the cabin site where Lincoln was born. County Attorney William Creel kindly showed us through the Court House, telling in the meantime of his grandfather's ownership of the Lincoln place, and of the various legal difficulties in which the title to the land had been in-

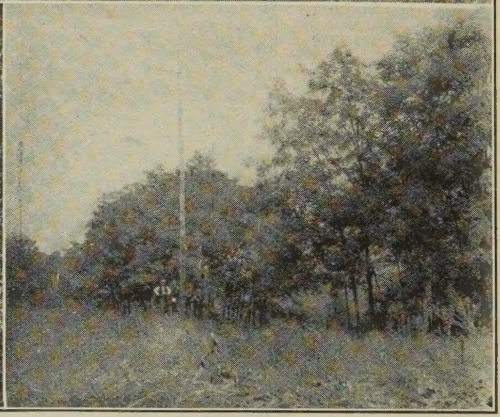
The entrance to Lincoln's birthplace.

The Lincoln Spring.



Engineers at work on the Lincoln Farm preparatory to laying out a National Park.

The flag pole marks the spot where stood the log cabin in which Lincoln was born.



volved, and also that Thomas Lincoln had never owned the farm, but was merely a "squatter" thereon.

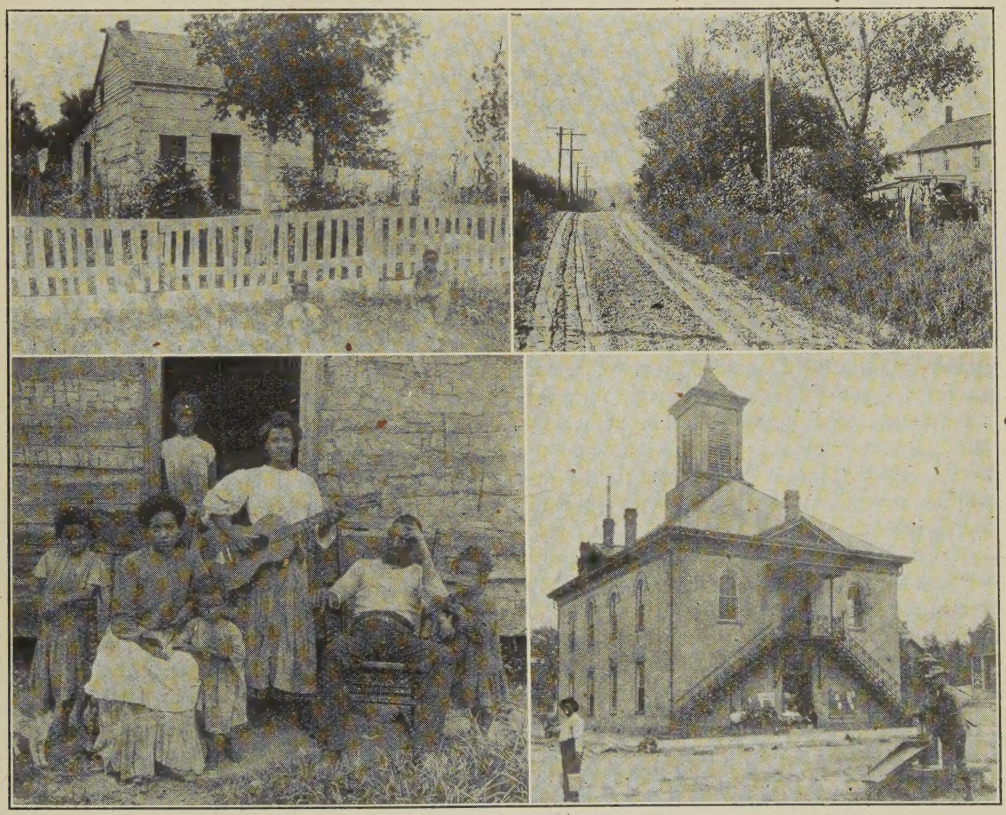
The Lincoln birthplace farm is like a thousand other farms, and barring the spring has, I believe, nothing distinctive about it. But what a difference association makes! Nothing could be more interesting, more charming, than this farm. We roamed over the fields with a feeling that the ground was sacred. We

A whitewashed cabin on the road to Lincoln Farm.

accommodated a mud puddle the full width of the road and more. Then on over the undulating country over the brightly colored clay roads, with rail fences on either side, until we found the "red fence posts and the double gates."

The writer is a "kodak fiend" who "sits up till two o'clock in the morning to make pictures," so, of course, pictures were taken of the neat appearing, whitewashed log cabins of

The Louisville and Nashville Pike over which Thomas Lincoln served as supervisor.



A happy family along the road leading to Lincoln Farm.

The Court House at Hodginsville, Ky., two miles from Lincoln Farm.

had brought our bicycles and wheeled the two miles or more to the farm. "You can tell the place by the red fenceposts and the double gates," were the directions a native gave us. The strange geological formation which finds its strongest expression in Mammoth Cave, some fifty miles to the south, extends to this region, and we were obliged to carry our wheels through the fence to get around a "sink hole" which centered in the road, and

the colored folks on the edge of the town, of family groups, of the country roads and now of the double gate. We stopped at the cabin of Mr. Ragsdale, the caretaker of the farm, the women of whose family invited us to rest ourselves. Again the genial hospitality. We discussed the weather and secured some post cards and booklets, "Souvenirs of the Lincoln Birthplace." They directed us to the spring, and expressed a belief that kodaking was for-

bidden. The doorstep to the cabin was especially noticed, as it is an old millstone from a mill to which the youthful Lincoln used to go for meal.

The Lincoln Spring is said to have been famous in the early days. It is located in a ravine of about thirty yards length, which, descending to the spring, ends abruptly against the ledge of rock from which flows the limpid water. No drink was ever more refreshing. Possibly the bicycling and warm weather added gusto. From this spring the Lincoln family derived its supply, and possibly it furnished a degree of concern to the mother lest her little man should tumble into it. The little stream flows but a few feet in the open air, and then disappears into an underground channel. The ledge is capped with several feet of earth which supports a dense growth of vines, brush and forest trees.

Some thirty or forty yards from the spring, on a little eminence, is a flagpole marking the location of the noted cabin, and where is to be built the marble structure which President Roosevelt says should be called a "Temple of Righteousness." Of the old cabin only a few stones, presumably from the fireplace, remain scattered about. The log house was for years an itinerant show, on exhibition at world's fairs and other places. But it is now in the hands of the Lincoln Farm Association and will be returned when the museum is ready to receive it.

Mr. E. B. Coolman and Mr. Ragsdale were at work making a topographical map of about twelve acres, adjacent to the cabin site. A couple of other men were digging a hole and "taking a specimen every foot to see what is there." All this is preparatory to making the Lincoln Park that shall be a credit to the country, a second Mount Vernon.

The farm consists of 110 acres, and, like most farms, is of varying degrees of fertility. The best, in the hollows, had a stand of corn that would yield thirty-five bushels to the acre, and some of it, thirty-five acres more or less, would scarcely yield one bushel of corn. All had religiously been given the same care in cultivation. Probably when Thomas Lincoln moved away from here he looked for lands more fertile than these.

We found no ban on taking pictures, and took a final shot from across the road, showing in the foreground a tangle of sassafras and blackberry briers and the rail fence, a colored passer-by on horseback in the road, and across the road more sassafras and briers and cornfield and woods. Then we wheeled back to the edge of the town to the public highway that leads to Sonora, twelve miles west, where we would catch a train for Glasgow Junction and Mammoth Cave. We were unused to bicycling, and the twelve miles lengthened wonderfully, and there was much about it that seemed unsympathetic to say the least. But Nolin Creek, calm and still, mirrored the great overarching sycamores. The roads, the red clay in places making them look as if they had been painted, were full of a variety of interest, and it was exhilarating to coast down the longer slopes from an eighth to a quarter of a mile, at a speed that kept us guessing what sort of history the next second would bring.

We had made our bicycle-railroad schedule from the standpoint of the hardened rider, and carried it out on the time of a wobbly old nag. We missed our train by a full hour, which was fortunate; for it kept us over night in the Lincoln country with its genial people, who told us that night of the fighting "all through here" during the Civil War, and next morning we wheeled to the next station below, over the old Louisville & Nashville Pike, locally called the "L. & N. Pike," over which Thomas Lincoln had served as County Supervisor. It was well that we should wheel over these additional miles of road, and drink deeper of the inspiration that comes to the admirer of the "savior of his country" as he travels over the ground of which he, as President, once said, "When the war is over, I would like very much to visit my old Kentucky home. I remember the old home very well."

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The Legislature of Michigan has passed a law which has received the Governor's approval, according to which children between the ages of twelve and fourteen, in attendance upon confirmation classes, are excused from public school sessions for a period not exceeding five months during the year without detriment to their standing in such public schools. Other States have refused to pass such a law. —Ex.

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Remember that your Junior of today will soon graduate into a full member of the Luther League if properly cared for.

Pastor Wilhelm Loehe's

One Hundredth Birthday Anniversary, February 21, 1908

BY REV. F. P. MANHART, D.D.

MEASURED by exaltation of character, richness of culture and the far-reaching influence of his manifold services, William Löhe, of Neuendettelsau, Bavaria, the founder of the Inner Mission movement in Germany, was one of the very greatest of the great in the Christian Church during the nineteenth century.

Dr. Löhe was born in Fürth, Bavaria, on February 21, 1807. He studied at the gymnasium in Nürnberg, where the rector, Prof. C. L. Roth, influenced him very greatly. He studied at the universities of Erlangen and Berlin. After some experiences as assistant, etc., he settled as pastor in Neuendettelsau in 1837. This was a small village of about 150 people, and outside the institutions there has still about the same number. Here Löhe did his great life work. His volumes of sermons prove him one of the century's ablest preachers. The institutions he founded and fostered prove him one of the century's greatest Christian executives.

In 1848 Dr. J. H. Wichern, of the Rauhe Haus at Hamburg, delivered an address to the *Kirchentag,* at Wittenberg, which ranks among the greatest orations of history. It gave a powerful impulse to the great cause of *inner missions.* In 1849 Löhe founded his "Society for Inner Missions as understood by the Lutheran Church."

In 1854 he founded a deaconess' motherhouse upon a complete Lutheran basis. It is among the largest of motherhouses and is next to Kaiserswerth and Bielefeld in influence. It has the highest educational standard found among the teaching deaconesses and in its schools. Here many deaconesses have been trained for the service of the great Leipsic Foreign Missionary Society and for other motherhouses.

Influenced by the earnest appeal of Rev. F. C. D. Wyneken, Löhe started an institution for training ministers. In 1847 twenty-four of these united with Dr. Walther and others in this country in forming the Missouri Synod. Many of his men withdrew from this Synod later. In 1854 four of them—the Revs. Deindorfer, Grossman and S. and G. Fritschel—formed the Synod of Iowa. The teacher's seminary at Saginaw, Mich., and the theological seminary at Fort Wayne, Ind., both founded by him, in time became the seminary at Dubuque, Ia. Some of his men did successful work in missions among the American Indians. In the aggregate some hundreds of his men came to America and became active especially in the large synods of Iowa, Missouri and Ohio.

Löhe's great influence in America has included also the fields of church polity and worship; the latter is especially seen in the German liturgies of the Synod of Iowa and of the General Council, and in the English Common Service.

At Neuendettelsau the institutions founded by Löhe included the deaconess' motherhouse, hospitals, schools, a rescue home for girls, homes for the infirm, a magdalenium, a school for the weakminded, a deacons' institute, a hospiz, a seminary for training ministers, and a foreign missionary society. Persons trained there are working in the United States, Brazil, Australia, India, Africa, etc. He also established important "outstations," as at Polsingen.

Löhe was a great liturgical scholar, with a wonderful perception of and love for the beautiful. This was manifest in his writings and demonstrated in rich and elaborate ceremonies on special occasions in his institutions, the colors in the girls' schools (red, blue and green), the musical and other features of his special services in paramentics, etc.

Above all, Löhe was a man of noble piety. He seemed to many who knew him well to be constantly living and working in an atmosphere of prayer. He was a Lutheran in every fiber of his mental and spiritual being. When, on January 2, 1872, he ceased to live on earth, one of the spiritual heroes of Lutheranism entered into life with its eternally felicitous fellowship of the saints of all ages.

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Every architect of a Lutheran Church ought, if possible, to make provision for a commodious and convenient room for the meetings of the young people of the church. Nothing more important or more amply repaying can be devised.

Daily Lenten Meditations

From Knight's Comments on "Our Lord's Questions to His Disciples"

SELECTED BY THE LITERATURE SECRETARY

Ash Wednesday, March 4.

"WHAT THINK YE OF CHRIST?"

"But whom say *ye* that I am?"—Matthew xvi, 15.

These are still the most living questions of the age. "What think ye of Christ?" is a touchstone that tries everything else. What I am towards Christ, that is my real character before God. Character, condition, destiny, are all wrapped up in that.

He is, above all things else, the *atoning* Christ, the *sinner's* Christ, the uplifter of the fallen, the redeemer of the captive, the restorer of the strayed, the Saviour of the lost. These not only admire and reverence Him, they worship Him as well. They know and love Him, first as the sinner's Christ and then as the *disciples'* Christ. He is first the Christ of personal need, and then the Christ of personal experience; first a Christ whom faith receives, then a Christ whom love obeys. A Saviour first, and then a friend, and then a Master, and for evermore a Lord.

Thursday, March 5.

HEROIC CHRISTIANITY.

"What do ye more than others?"—Matthew v, 47.

Most searching question this for my quiet hour today? The Master expects to see in me higher aspirations, tenderer feelings, kindlier affections, purer love, more generous hands, than He finds in other men. In *my business life* there is to be a keener sense of absolute integrity than is felt by others beside me. In *my social and public life,* I am to do "more than others."

Friday, March 6.

NO CROSS, NO CROWN.

"What would ye that I should do for you?"—Mark x, 36.

The honors of the kingdom do not go by favoritism. They need to be won, and they cannot be cheaply won. They are won by long endurances, many sufferings, hard self-crucifixions, bitter tears. The prize is "to him that overcomes." It is the conqueror in hard fight who shall sit upon the throne beside his conquering Lord.

Saturday, March 7.

NOT WORRY, BUT TRUST.

"Is not the life more than meat, and the body than raiment. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—Matthew vi, 25,

There must have been a beautiful smile on the Master's face as He spoke these tender and cheering words to His disciples about simple trustfulness in the Father's care. The perfect trust of His own heart must have been looking out of His eyes straight into theirs as He spoke to them about the birds and the lilies, and said, "Are not ye much better than they?"

What He forbids here is not foresight, but foreboding, which is a very different thing; not a prudent care for tomorrow, but that distracting and faithless anxiety which anticipates tomorrow tremblingly, always imagining the worst. "Do not look out upon your life," says the Master, "with this tormenting and useless fear, but rather with the calmest trust; and that just becausce the God of your life is your Father which is in heaven."

First Sunday in Lent, March 8.

SUBMISSION IN PRAYER.

"What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?"—Matthew vii, 9-10.

The Master supposes that a child will ask only for what is good, and says that, in that case, no loving father would mock his confiding little one by offering him what would sting or kill. But I can turn His question round another way, still keeping to its essential meaning, and put it thus. "If his son asks a stone, *imagining* it to be bread, or a serpent, *supposing* it to be a wholesome fish, will he grant a request so foolish and so ignorant as that?" Thus I am led to the larger teaching of my Lord, which is, that my loving Father will give me only *what He knows is really good,* that I must let Him deal with my prayers in His own wise way, and, for my good, say "No" to some of them; and, looking back today upon my past experiences, must I not confess that the granting of some of my impassioned and eager prayers would have been the cruelest thing my God could have done to me?

Monday, March 9.

PROFIT AND LOSS.

"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Matthew xvi, 26.

It is very plain that this Master is absolutely honest. He scorns the gaining of disciples by false pretenses. He will not cheat me into following Him by rose colored pictures of His service, which experience will falsify soon. With absolute sincerity He warns me, from the first, that it will not be easy for me to go after Him, that it will cost me much. But then, He asks me to do nothing that He has not done Himself. It is a great test, this—"let him deny himself." I must deny my own *self estimate,* else I will think myself too good to suffer for Christ. I must deny my own *wisdom,* else I will be too prudent to suffer for Christ. I must deny my own *ease,* else I will be too slothful to suffer for Christ. I must deny my own *interests,* else I will be too worldly to suffer for Christ. I must deny my own *fears,* else I will be too cowardly to suffer for Christ. It is a great test; and I am to do this "daily"!

Tuesday, March 10.

LIGHTS THAT SHINE.

"Is a candle brought to be put under a bushel or under a bed? and not to be set on a candlestick?"—Mark iv, 21.

I am, first of all, to be a light receiver, and then a light diffuser. I cannot shine for Christ until He shines into me; but no sooner do I receive His divine illumination myself than I am expected to illuminate the darkness round about me. My discipleship is to be *real,* that is the first thing—and *visible,* that is the second. "Ye are the light of the world," said the Master to His disciples. God's plan is to save the world by human agency. It might have been otherwise. He might have given it into angelic hands, as the only created hands fit for a work so great. But *no angel was ever sent to preach the gospel to a sinner.* It is to men, themselves redeemed, that the work is given of preaching, by lip and life, redemption to the lost.

Wednesday, March 11.

JUST ESTIMATES.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"—Matthew vii, 3.

There is almost a touch of humorous sarcasm in the words, "Then shalt thou see clearly to pull out the mote." What has been called the Golden Rule is, "Do unto others as you wish *others* to do to you." But another rule, equally golden and equally divine, is this, Do unto others as you would have *God* do to you.

The doctrine of human depravity is sometimes called a cruel doctrine. So far from that, the whole beautiful edifice of Christian charity is built upon the recognition of it. For if I set out with assuming that all men are naturally good, and that right living is easy, and then demand that they shall always act in accordance with that assumption, my judgments of them

are sure to be unjust and hard. Only when I remember that human nature is weakened and debased by tendencies inherent in us, and then make up my mind to treat men in accordance with that fact, I lay at once a foundation for all that is generous as well as just in my estimate of their faults.

Thursday, March 12.

AN INFALLIBLE TEST.

"Do men gather grapes of thorns, or figs of thistles?"—Matthew vii, 16.

What an attentive reader of nature my Master always was! What open eyes He had for the Father's teaching in it! What a deep significance He found in common things! How clearly the Father's words spoke to Him of that Father's righteousness, as well as of the Father's love! That cannot be a bad thing the fruit of which is always good. That cannot be a good thing the natural fruit of which is evil. Let me look at the world, and at my own life in the world, and judge of both by this infallible test.

Friday, March 13.

SAVORLESS SALT.

"Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted?"—Matthew v, 13.

My Lord tells me, in this striking way, how great a privilege is given me; and also how terribly I may fail of being what He expects me to be. The world is corrupt; not one part of it only, but all; and I am to be in it as a purifying power. I am to make my contact with the world a sanctifying thing. My quiet, noiseless influence is to be a pungent, penetrating influence for good on every part of its complex life which I touch. If I am to be a healer of the world's corruption I must myself be different from the world, myself renewed divinely in spirit and in aim. What heals corruption must be entirely different from, and opposite to, the corruption which it seeks to heal.

Saturday, March 14.

NOT FEAR, BUT TRUST.

"Why are ye so fearful, O ye of little faith?"—Matthew viii, 26.

Yesterday I was sitting on the quiet hillside, and there was not the faintest sign of coming storm. How happy and contented was I in the feeling of my Master's presence and the hearing of His voice! His great love seemed brooding over me, and I was resting under it, "quiet from the fear of evil." Today, in the wild storm that has burst upon me, yesterday's peace seems only a dream! What I called my faith in brighter times was not really faith at all, but only that vague happiness that is born of sunshine, and dies the moment the sun has set and chill darkness falls.

Second Sunday in Lent, March 15.

WISE STEWARDSHIP.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke xvi, 11.

This question is about my stewardship; and though I have been for long years under the teaching of my Lord, His lesson for me today is as much needed as ever—that I am not my own, but His; not my own master, but His servant only; not a possessor, but only a steward; and that for even the smallest thing entrusted to me He will reckon with me soon. I often, like Peter, to whom first my Master spoke these words, take gladly enough His promises of honor in His kingdom; but all the time give little heed to the warning that accompanies them, that unfaithfulness to my stewardship will cost the losing of the reward. Not one of the disciples *needed* that warning more than Peter did; yet he was the one who *heeded* it the least. I am, too, like Peter every day. The work of a steward is *responsible* work. Life should be more to me than a scene of easy-going self-indulgence. The work of a steward is *difficult* work. I need to be wise as well as faithful in it. But it is also *blessed* work; for it will bring me now the sweetest of all satisfactions, and hereafter the greatest of all rewards. Let me, therefore, think seriously of the trust which this Master has put into my hands.

Monday, March 16.

DELAY IS NOT DENIAL.

"Shalt not God avenge his own elect, which cry day and night unto Him, though He bear long with them?"—Luke xviii, 7-8.

It can hardly be doubted that the Master was speaking here, not so much of prayer for personal and private need, as of prayer for the coming of His kingdom in the earth. This, therefore, is His encouragement to me to continue steadfastly in *intercessory* prayer. He tells me that, though I am to be "always ready, not knowing what hour my Lord may come," I am not to be disheartened or dismayed if His coming is long delayed, or if He seems to turn a deaf ear to my importunate cry; for the incessant cry *will* bring a glorious answer, which may come "speedily," or, as His Word seems to mean, "suddenly," when least expected, and with an overwhelming power proportioned to the length of the delay. So I am "always to pray, and not to faint."

Tuesday, March 17.

UNPROFITABLE SERVANTS.

"Which of you, having a servant plowing or feeding cattle, will say to him by and by, when he is come from the field, Go and sit down to meat? and will not rather say to him, Make ready wherewith I may sup, and gird thyself and serve me till I have eaten and drunken, and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded, you say, We are unprofitable servants; we have done that which was our duty to do."—Luke xvii, 7-10.

My first thought here is that my Master's relation to me is not one of *contract*, but of *ownership*. I am what Paul so gladly called himself, the "bond-slave of Jesus Christ." I am not hired to do just so much, and no more. I belong to this Master absolutely. He has "bought me with a price," and has a right to all my time, and all my exertions, too. I have no claim on Him. I have no right to be rewarded for my service; and I must have no self complacency, as if I had done something very extraordinary, when I have done "all that it was my duty to do."

Wednesday, March 18.

SWORD AND FIRE.

"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."—Luke xii, 51.

In this question I find what I often greatly need—a corrective to the desponding thoughts occasioned by witnessing the slow progress of His kingdom upon earth. He gives me here a key to what is most perplexing and discouraging in the history of the Church. In looking at the world still, I am to see only the process of preparation, not the grand result; and since I can see that the *process* exactly corresponds to His predictions I can be sure that the predicted *end* of the process will also come. All the commotions of the world are only parts of His plan and "the end is not yet."

So I am not "disturbed or shaken in mind" by what I daily read and hear of the enmities excited by His gospel in heathen lands, or of the outcries raised at home against all who would stand forth for God, and fight the cold self interest and greed of gain that so bitterly oppose every effort to purify either national or social or domestic life. This is only a proof to me that my Master's words are being verified, and *that* assures me that His other words about the ultimate victory of truth and righteousness will be verified as well.

Thursday, March 19.

BLINDNESS.

"Can the blind lead the blind? shall they not both fall into the ditch?"—Luke vi, 39.

Let me seriously ponder my own need of a thoroughly opened eye if I am not to be what He con-

demned, "a blind leader of the blind." I may be called to be a preacher of divine truth; I may be a teacher of the young; I may be a parent, called to instruct my children in the things of God; I may be simply one friend giving advice to another in some perplexity of conscience, some difficulty of faith, some doubt as to the path of duty. In any of these capacities it is sadly possible that I may only lead astray, unless I myself am continually taught of God. For even the smallest of these things, I need wisdom from on high, since a mistake of mine may be most seriously hurtful to other souls.

Friday, March 20.

UNTHANKFULNESS.

"Were there not ten cleansed, but where are the nine?"—Luke xvii, 17.

This thanklessness of the healed was one of the many "sufferings of Christ," and yet how meekly He took it! The harshest thing He said about it was only "Where are the nine?"

I, too, am amazed that the whole ten did not hurry back, like the one Samaritan, to throw themselves gratefully at their great Healer's feet. Perhaps what held them back was fear of the priests, who were angry enough at Christ already, and would not hesitate to vent their rage on any who spoke well of Him, a rage which the Samaritan stranger could afford to despise; or possibly they may have said to themselves, "Time enough for thanks when we have first proved the permanence of the cure"; or perhaps, like thousands everywhere, they were so full of the thought of now being able to get back to their homes and businesses that they had no further thought to spare for the gracious One who had set them free.

Saturday, March 21.

THE ALL SUFFICING CHRIST.

"Will ye also go away?"—John vi, 67.

There are times, in my life, too—perhaps today is one of them—when I seem to hear my Master putting His pathetic question also to me, and when I would need to be able to answer it for myself as Peter did. In an age like this, when doubt is everywhere, when remorseless hands are busy with attempts to pull down the most sacred and venerable beliefs, when the air is loaded with the mephitic vapor of skeptical reasonings, and I must breathe it whether I will or not; when covert sneers as well as open assaults on the faith meet me in books and magazines, so that I seem to have no longer the old comfort and the old certainty and the old rest that were once so sweet, I may surely ask myself, as Peter did, "Supposing that I give up my faith in Christ, what will I put in its place? Whom will I put in *His* place? What *substitute* for Christ and the old gospel will I find? What *other* message of peace will I get that will meet my need and satisfy it? If Christ is henceforth to be nothing to me (for if I doubt Him in one thing I must doubt Him in all), what other friend is there to whom, in my sin and sorrow, I can as safely and as comfortingly cling?"

Third Sunday in Lent, March 22.

THE NICKNAMED CHRIST.

"If they have called the Master of the house Beelzebub, how much more shall they call them of His household?"—Matthew x, 25.

This question comforts me. It even ennobles me. To be a sharer in "the reproach of Christ"—what greater honor could fall to me on earth than that? This carrying of my Master's cross is a link between me and Him. Neither Christ nor Christlike men can have much of popularity in a world that despises both; and the more closely I tread in my Master's footprints, the less of this popularity will I share. If true to my Lord, I must *expect* the hatred of the "world," and not be disconcerted when it comes.

Monday, March 23.

COURAGEOUS CALM.

"Are there not twelve hours in the day?"—John xi, 9.

I am sure many disciples, I myself among them, need to remember the Master's question, "Are there not twelve hours in the day?" Some forget it through *laziness*, and some through *fussiness*. Some disciples, too indolent and self indulgent, act as if every day had twenty hours instead of twelve. They are never in dead earnest about their Master's work. They take things very easily. They are almost asleep; at least they are only half awake. "God works slowly," they say, and in that way they excuse their indolence! Other disciples, of a nervous temperament, are always *fussy* in their work for God. They seem to think there are only six hours in the day, not twelve. They are all on fire, and seem to have discovered the secret of perpetual motion. They seem never to realize that the *pauses of life* have their high uses, of an invigorating kind.

Tuesday, March 24.

THE SERVANT-MASTER.

"Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as He that serveth."—Luke xxii, 27.

"Among you as he that serveth." That single expression sums up the whole work and the whole character of this great Lord of my soul. It tells me of His servant faithfulness, and it tells me of His servant lowliness as well. "Making Himself of *no reputation!*" Could there be anything lowlier than that? The Lord of Heaven putting Himself on the low level of His lost creatures, to redeem them, carrying their burdens for them, washing their feet, taking on Himself their sicknesses, bearing their sins; and then, after speaking nothing but truth and love, and hearing Himself called "a blasphemer" for speaking it, after doing nothing but good, and hearing Himself called "a devil" for doing it, willing to die at their cruel hands as the vilest of sinners dies, willing to be hissed out of the world by the very men He came to save—there never was humility like that!

Wednesday, March 25.

THE GREAT EXAMPLE.

"Know ye what I have done to you?"—John xiii, 12.

Yes, my Master; in this great act of love, Thou hast given me a *great example;* hast uplifted me with a *great consolation;* and hast warned me of a *great danger,* which I am too apt to forget. My Master's example teaches me to be willing to lay aside every thought of personal superiority, if I can do the humblest of my brethren good. If my brother needs it, I am, even literally, to wash his feet; but, whether it be by washing his feet, or filling his hand, or drying his tears, or covering his infirmities, or forgiving his faults, or praying for his soul, I am to imitate my Lord's perfect lowliness and perfect love.

Thursday, March 26.

NEAR, AND YET UNKNOWN.

"Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?"—John xiv, 9-10.

What a tone of grieved disappointment! All these long years of closest companionship with Him, all His teachings, all His wondrous works gone for so little! It saddened the Lord to find how unspiritual in understanding Philip still was; how he and all the rest were still so utterly blind to the real glory of Him in whom the Father had been walking beside them and speaking with human voice: "Ye have already seen the Father," said Jesus; and they only lifted up amazed faces, and asked, "Where?" "When?" "How?" This deep mystery is one before which I am dumb—that the Son of Man should say "Thou" to the Father, that the Father should say "Thou" to the Son, and yet that that Son should say, "I and the Father are so one that I am in the Father and the Father in Me; he that hath seen Me hath seen the Father." It is high; I cannot attain to it. But where reasoning staggers, a simple faith can stand; and this is my faith, that seeing Christ, I see the Father; having Christ, I have the Father also. "*Emmanuel, God with us,*" is a truth over which self wise men will stumble to the last; but it is a truth at which simple hearts never stumbled, and never will. This "mystery of the kingdom of heaven," like all others, is "hid from the wise and prudent, and revealed to babes."

When the Deaconess Came to St. Paul's

BY MRS. E. C. CRONK

CHAPTER III.

THE deaconess of St. Paul's was making her first report to the pastor. The pastor sat on a chair by the table in the League Room. The deaconess sat on thirty-five chairs in front of him, for thirty-five members had pledged from an hour a week to an hour a day for special work.

The pastor had given each one a letter suggesting some work to be done, and they had met together this evening to report. Impulsive Ethel Vollers came first.

The smiles were chasing each other over her face.

"I never had a happier week in my life. Dr. Barrows let me have the festival I have been fussing for all these years, and I want to report that it was a great success. His plan was a little different from mine, but I really like it better. We had ice cream and oysters, too. He suggested that the ice cream festival be held at poor old Mrs. Love's; that I furnish the ice cream and that no admission be charged.

"Of course I understood what he meant," she said, with a quick smile at Dr. Barrows, "so I carried a nice bowl of cream and went over to see Mrs. Love.

"I did not know she had lost her sight entirely. I read to her for half an hour. Then she told me about her girlhood. Somehow, I never thought about that part of it, nor of how lonely she is now.

"Do you know that not one single, solitary member of our congregation has been to see her for six months? It made me shudder to think of all those long, dark days she spends alone while her daughter is at work.

"I promised to go over to read to her one afternoon every week, so I will get to make this festival a weekly affair.

"The oyster festival was at little Paul Barrett's. It was very much like the ice cream festival. Poor little fellow has been sick for six weeks. How he did enjoy those oysters! I can hear him smacking his lips yet.

"Dr. Barrows is just right about the kind of festival we need. I for one am delighted with it. If we spend the time we have been taking for fussing and grumbling, in working, we will scarcely know St. Paul's in a few months."

James Lane came next.

He had thought there was not much he could do because he could not get away from the office, but he had promised an hour a week with his typewriter.

"I made off a new congregational roll for Dr. Barrows and addressed two hundred envelopes for the communion notices.

"It is a shame we have been letting him do all of that writing. I never thought before how much time it must take. Then he asked me to hand cards of invitation to our services to twenty-five young men. I had never done anything like that before, and it came a little awkward at first, but it soon seemed quite the natural thing to do. Ten of the boys were at Church Sunday, and somehow I enjoyed the services more myself, though I did feel heartily ashamed when one of the boys said that he did not know before that I belonged to the Church.

"This part of the deaconess of St. Paul's is ready for more work and likes it too."

Estelle Maier was sitting next.

"I never dreamed there was anything in the Church I could do," she said, "and I am so glad to find out I was mistaken.

"I called on Mrs. Simpson, who has moved here from Columbus, and Sunday evening every one of the family was at Church, and the children were at Sunday school in the afternoon. When I spoke to her she said it was so nice to see some one she knew at Church, and that there was no telling when she would have come out by herself.

"I called on the two Foster girls. I had seen them at Church and I had an idea that all of the girls except me had been to see them, but they said I was the first one who had called and that they had been very lonely. They said they would be glad to join the League.

"That was all Dr. Barrows asked me to do, but while I was in the way of doing things I called on the family that moved into the house next us last week. They do not belong to any Church, so I invited them to ours. Imagine my delight when four of them came in Sunday

and sat by me—trophies of my own. I am so glad to find there is something I can do. I can easily give this much time every week."

One by one the reports were given in. Even the Juniors had been busy.

"I did not know there were so many things to do," said Emily Carson. "I know we will run out of work next week," but Dr. Barrows smiled—the smile of the man who knew how small was the danger of the supply of work before St. Paul's being exhausted.

He had been making notes as each report came in. When all were through, he said:

"Perhaps it will surprise all of us to know how much our deaconess has done this week. Almost three hundred calls have been made and more than three hundred people have been invited to our services. The sick have been ministered to, and have had flowers and dainties carried to them. About thirty Sunday School scholars have been brought in. Garments have been made for the poor. The blind have had the gospel read to them. Writing that would have taken at least one day of the pastor's week has been done by this wonderful deaconess of ours, who has added to this list of good deeds, in the first week of her existence, many other acts of faithfulness and love.

"I am fairly amazed at the possibilities I see before us if our deaconess proves as faithful as she is enthusiastic.

"Every week I will give to each of you a list suggesting calls to be made and other work to be done. It is easy to see that additional work will suggest itself to you. Every Friday I want each of you to bring or mail to me a report of what you have done, so we can have some system about our work.

"And now, that we are all together, we must close our meeting with a consecration service.

"This is no ordinary service, if, indeed, any service of consecration can be called ordinary."

So, while the dingy little League Room was glorified by the sun streaming through the open windows, from without, and the glory beaming from rapt, eager, young faces within, the first deaconess of St. Paul's was consecrated to the service of Almighty God.

(*To be continued.*)

Our Secretary at Work

SINCE the first of the year a number of new local Leagues have been reported as organized. There has been an unusually large number of requests for information regarding the Luther League. Much information about the League is contained in the new Handbook. It is official and authoritative. Officers and members of the Luther League should provide themselves with a copy of The Handbook. It can be secured for 10 cents from the LUTHER LEAGUE REVIEW.

We are informed that the annual convention of the Luther League of Chicago "was by far the best convention they ever held, and from the outlook, it seems there is a great deal of enthusiasm concerning the coming national convention." The president of the Chicago Luther League is Alex Nelson, and he is a most efficient officer. The oratorio for the convention is in the hands of Professor Holmes, and this means most excellent music. While not definitely settled, the Grand Rally in all probability will be held in the Auditorium.

Recently we had a pleasant conference with the president of the Luther League of Ohio, Mr. Lutz, who did so much for the succes of the great convention at Canton. Ohio now has sixty-two Leagues enrolled, and their next convention will be held in Mansfield.

From a letter from a missionary in Japan we learn that both in China and Japan the Luther League is not a stranger. This is exceedingly gratifying and encouraging.

LUTHER M. KUHNS.

Friday, March 27.

A NOBLE TESTIMONY.

"When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing."—Luke xxii, 35.

He is calling for a like testimony from me today; and I, too, can give it joyfully. Sadly though I have failed in my duty to Him, He has never failed in His love to me. Long ago I said, "He is my Shepherd, and I *shall not* want;" now, after years of experience, I can say "Goodness and mercy *have* followed me all the days of my life." "Not one good thing has failed of all that the Lord spake concerning me; all is come to pass." I remember how, once, I stood at the gateway of my life, looking out into the strange, untrodden, unfamiliar country in front, which I would soon need to cross. I looked out with vague guessings and fond hopes, with ardent wishes and whispered fears; but I put myself trustfully for all the journey into the keeping of my Lord; and He undertook the work both of guidance and of provision; and now I see how wisely and lovingly I have been led, how good and patient with me He has always been, forgiving my foolish fears, overruling my mistakes, "crowning me with loving kindness and tender mercy" all along. Always over me were the wings of His love. Always underneath me were His "everlasting arms."

Luther League Topics

Quinquagesima. March 1, 1908.

Intelligent Benevolence

II Cor., 9:1-7.

Topic Reviewed by Rev. John A. Zundel.

The Scriptures say that we have the poor with us always, and if we will, that is, if we want to, we can always find opportunities to do good. The text says: "Every man according as he purposeth in his heart, so let him give," etc.

1. We Should Give.—We learn from God's word and also from experience that it is more blessed to give than to receive. This seems to be a hard lesson for some people to learn. But let us try it. Give love and good will to all around us and then we and others will see how much love and good will we have. The motive for giving should be the glory of God and the salvation of men. But the reaction on our own lives is simply wonderful. The more love we give the more we have, and the opposite is also true that the more we keep the less we have, and the more we hate the more hate we have in our hearts and lives. This is likewise true in what we generally call alms, or benevolence.

2. We should give because it is God-like, and we, as the children of God, should imitate our Father.

God gives us life, health and strength. He gives us day and night, the seasons and fruits of the earth. God not only provides our temporal wants, but especially gives to Christians the spiritual food from heaven.

He freely gives *His Word,* and how dark would this world be without His spiritual light.

He gave His Son, who gave His life.

God always gives us the best and He asks the best of us in return. He gave explicit instructions to the Jews, and from His example we learn that we should not only give what we can conveniently spare, but first of all give self, and then we will give the best of our time and labor and means for the advancement of God's Kingdom among men.

The motive will be the salvation of men, and the mainspring or power that moves us will be the love of God dwelling within us.

The Scriptural method of giving is that it may be in proportion to our faith, or, as our text says, "Every man according as he purposeth in his heart, so let him give."

The way to give intelligently is to do it in accordance with God's will, and not as is so often done, in accordance with the customs and methods of the world.

As Christians we act from motives that are different from those of the world, and our methods are also frequently different. They (the world) cannot understand our motives or what prompts us to such acts of self-sacrifice and love.

Our first requisite for intelligent beneficence is *be a Christian.* This will solve our difficulties. If only people are regular attendants of the Church services, faithful to their baptismal covenant and partake of the Lord's Supper regularly, and if the Word of God is preached and taught with power, then and only then can we expect intelligent, and that means Christian, giving.

But all must be done for the glory of God, and not for self.

Christian Literature.—But Christian giving should be *intelligent.* We must know men and their needs. Therefore a member of the Church will read the Church papers, books and all Church literature in order that he may know of the work of the Church, and the needs of the people of the world.

Every society and craft today has its organ through which its members are informed and kept interested in its work. So a Christian must inform himself in order to give intelligently and this can be done best by carefully reading our own Church papers, books, magazines, etc.

You cannot be an intelligent Christian and not be informed in regard to the work and needs of God's Kingdom.

Our Christian Benevolence Must Be Dignified.—This is true of all Christian giving. We are so prone to use the ways of the world. Men and women seem to be afraid to trust God, and to depend upon God's way (a free will offering). Therefore they resort to all kinds of methods and schemes to raise money for *Christ* (for what we do for the Church, and in Christ's name for the poor, etc., we do for Christ).

It is a shame and disgrace on our Christian

The Luther League Topics, complete lessons (of which the above are outlnes and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by Luther League Review, Box 876, New York, N. Y.

intelligence that the Church should even think of stooping to such methods. If you were in need, or if you were sick, would you want your parents or friends to first give a social sensual dance in order to raise the small pittance that you might need? If you were a pastor or a pastor's wife would you want a social advertised to raise money to buy your winter's coat? Would you be satisfied with such a "peanut policy" to raise your salary? You may say that you do not raise your pastor's salary in that way, and I hope that you do not, but if it is for a building fund, a carpet, or an organ, etc., is the object not as dignified and sacred and should we not use only Christian methods?

Such methods as socials, sales, chicken-pie suppers, bazaars, country fairs, worldly lectures, card parties, dances, etc., etc., etc., which are given by a church or by a society of a church and often in the name of the church, are an abomination to the Lord and are an entering wedge which will in time, if persisted in, destroy all spiritual life and especially the spiritual desire to give for Christ's sake. These methods are not *intelligent* because they do not develop the spiritual life, and are a positive hindrance to the Church.

Let us give to the poor, the sick, to missions, to the Church, in a dignified way, and let it be intelligent.

We need a reformation in Christian giving, both for our local needs and for the general benevolences of the Church.

Christ gave us an example against such methods of conducting worldly business in and for His Church. He cleansed the temple twice, once at the beginning and once at the close of His Ministry.

Many persons who indulge in these questionable methods today would necessarily also justify the money changers, etc., whom Jesus drove out of the temple.

Read your Bible and see if the apostles or any of the Christians ever used such methods. We will find that a free will offering for the poor, etc., was the only method used, and aside from all other motives, it pays to do God's work in God's way.

If it is done contrary to the word of God, it will prove a curse instead of a blessing.

The wedge of gold and the rich garments will prove a curse. The Lord will say, What meaneth this bleating of sheep? (By bleating of such sheep we may designate the calls at the "fish ponds" and "games of chance" and "sales of cakes," etc., etc., often heard even in the sacred precincts of God's house). Must God, who owns all, have His servants stoop to methods which are even against the laws of man? Should his servant do so? No! No! No!

Such giving is not intelligent giving. It is done in ignorance.

God wants our best.

He wants a free-will offering.

We should give it freely, willingly, liberally for His sake.

We should give systemically.

We should learn from *God's Word* how to give.

We should not use worldly ways.

We Should Give Systematically.—The Jews were commanded to give a tenth to the Lord. We should give as the Lord has prospered us, and give willingly, cheerfully and also send a prayer to the "Throne of Grace" with each gift.

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Quinquagesima. March 1, 1908.

Intelligent Beneficence

II Cor., 9:1-7.

Topic Reviewed by Rev. C. Armand Miller, D. D

Questions to be answered in brief papers: Why are we to regard ourselves as "stewards" of what we possess? What reasons for giving to the Lord a fixed proportion of our possessions? What should be the method of systematic giving?

Lessons for our own lives: 1. Let us enter into the high conception of Christian liberality which the Apostle sets before us. We hesitate to speak of "money matters" in connection with Christian life. The whole theme is to us unpleasant. Our pastors dread preaching about financial questions. Our people call it "begging" when the duty of recognizing Christian stewardship is presented. St. Paul could not conceive of the matter in any such terms. The very words he uses in this discussion have a deep lesson. He does not employ the term "money" at all. What he seeks is something much higher than mere money. The gift he desires is described by him as a "grace," "service," "communion," or "fellowship," "bounty," "blessing," "manifestation of love." He sees and seeks in the material offering the heart and spirit of the Christian man. It is the grace, the Christian virtue of liberality, not the amount of the contribution, in which he is interested. A man who can think of his Lord, offering an opportunity of service, as a beggar, has need to wonder

whether he has a right to the name Christian!

2. We may profit by a hasty examination of the Apostle's plea. He would move them by the example of the poor Macedonian Christians, who gave themselves, and did not wait to be asked to give, but asked that they might be permitted to give. He points to the need of a symmetrical and complete development of the Christian virtues. The man who has many excellencies, and shows many evidences of Christian character, but who can't let go of his money, is not an unusual person in our churches. He seeks in their offering the proof, the test of their love, its sincerity and its strength. How do you stand that test? He points to the highest example and the strongest motive when he calls attention to Christ, who, though He was rich, yet for our sakes became poor. He indicates the spirit and method of Christian liberality; "not grudgingly," "according to ability" (which offers an encouragement to those who grieve because they have little, but an earnest warning to those who have much, but will not part with it), systematically, thankfully, remembering God's unspeakable gift.

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1st Week in Lent. March 8, 1908.

The Advantages of Temptation

James 1:2-12.

Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: What is meant by "temptation"? What sort of a character would result from the entire lack of temptation? What are the advantages of temptation?

Lessons for our own lives: 1. Let us look for the blessing that is in temptation. For the Word of the Lord tells us that he that "endureth temptation" is blessed. We are too apt to repine, to complain, to wonder and to doubt when in the providence of God temptation, in the form either of enticement to sin, or in the form of testing, or trial, comes into our lives. Yet the teaching of the Catechism ought to guard us from such an error as that we are to be exempt from temptation of either kind. "God, indeed, tempts no one to sin"; but we pray in this petition that the great enemies may not "deceive us, nor lead us into * * * great and shameful sins; and that * * * we may finally prevail and gain the victory." A soldier dare not ask that he be not exposed to danger and battle. A sailor dare not shrink from the storms of the open sea, and entreat that the ship do not leave the quiet of the harbor. A good man who has never been tempted has only the goodness of the babe; the innocence that consists merely of ignorance and inability, not the righteousness that chooses the good instead of the evil. So it is that with our every effort to guard the young from even the knowledge of sin, we cannot succeed, for what God will have is holy character, and the untempted one has no character, either holy or unholy.

2. Though temptation is necessary for testing and for strengthening, we are not to seek for it, nor to put ourselves in its way. There will be enough of effort from the world, the flesh and the devil, in spite of our best endeavors to avoid it. We cannot pray to be delivered from temptation if we are standing on the devil's territory, where we have gone to seek to show how strong we are! It is not he who runs to meet temptation, but he who "endureth" what he cannot escape that is blessed. It is ours to "endure"; to stand the attack of the enemy, and not to be overcome; to resist the devil, by the strength given us of God, until he flees from us; to look for and find the "way of escape that we may be able to endure it"; to hold fast to that comprehensive promise, "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able." He will not fail. It is not our faithfulness, but His that gives assurance. Enduring, in that power, we shall indeed be blessed.

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2d Week in Lent. March 15, 1908.

The Cultivation of True Humility

John 13:12-17; I Peter 5:7.

Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: How would you describe true humility? What are the reasons for humility? Give illustrations from the life of Christ, of true humility?

Lessons for our own lives: 1. How much of our ills and of the ills of the Church come from pride! How many of the strifes and dissensions are based upon the desire that one man, or woman, has to be honored, looked up to, flattered and endowed with power, a desire that, unfulfilled, leads to bitterness, complaints, alienation and division. It is so hard for us to work for the work's sake, or for the Christ's sake, without thought of anything of reward for our own sake! It is so hard for us to "esteem others better than ourselves," and we are so surprised that others do not esteem us better than themselves! We are so ready, like the Pharisee, to compare our-

selves with "other men," and we do not even make that comparison fairly, but like him again, we choose the worst of "other men" with whom to contrast ourselves; "extortioners, unjust, adulterers, * * * or this publican." But all other men are not extortioners and the like. It would do us good to compare ourselves with saints, and martyrs, and missionaries, and the most earnest of the Lord's followers. Then, perhaps, we should not, even in our own judgment, shine so brightly.

2. The way to humility is knowledge. We should rightly know ourselves; judge our own faults as harshly as we are wont to judge others; realize our own littleness as compared with God's great ones; nay, better, measure ourselves alongside of the One Man who was ever held up to us as a sufficient model. Stand up by Jesus Christ, and see whether you can feel proud of yourself! We should rightly know God's requirements; study the deep, spiritual demands of His law; examine, without partiality, the actual records of our lives, not forgetting the sins of omission any more than those of commission, leaving out of sight altogether the mote in our neighbor's eye, and searching only for the beam in our own eye. Measure yourself by the requirements of God, and see whether you feel proud of yourself! And then we should know and feel that of all that we have, every possession of mind or body or soul or estate, only one thing is really our own, for which we are responsible, only one thing which God did not give us—our sin! Take in that truth until you feel all its importance and significance, and you can never again be proud!

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3d Week in Lent., March 22, 1908.

The Benefits of True Repentance

Matt. 4:17; Psalms 51:10-12.

Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: Why is repentance fundamental? What are the essentials of true repentance? What is the relation of repentance and faith?

Lessons for our own lives: 1. We must not be too easy with ourselves, in the matter of repentance. There is no need of the mistake of the churches which employ revivalistic methods, and judge the depth of repentance by the number of tears and the length of the time that the penitent is waiting for the assurance of foregiveness. But neither must we make the mistake of crying "Peace, peace," where there is no peace. Our danger is of assuming that because one has attended a more or less brief course of catechetical "lectures" or has received catechetical instruction, and has learned, in this course, the Ten Commandments, the question of repentance is solved. Without deep, true, recognition of one's own sins, and a strong abhorrence of them and desire to be freed from them, no one is ready to hear the Gospel, and the faith by which the forgiveness of sins is accepted cannot be a true faith which really takes hold of Christ and all His grace. There can hardly be a doubt that the fundamental difficulty with most Christian lives is the lack of deep repentance, the failure to realize the exceeding sinfulness of sin, the want of a sense of personal guilt, the light and easy way in which the words, " * * * me, a lost and condemned creature," are repeated and thought of. How many times we hear the smooth remark, "but no one, of course, can be perfect." How ready we are to excuse ourselves as never having done anything really wicked. "I've always done the best I could" is the spirit of the multitude, even of those who call themselves Christians. Our Church makes no error in her teaching. There is no excuse for this superficial thought of sin in her doctrines. Nor can we find justification for the lack of deep repentance in Luther's experience. To him the burden of sin was no light one. Conscientious, earnest, obedient to all the requirements of the monastic life, as he was, yet he went down into the depths of contrition, and sought with the intensity of his great nature, to be delivered from what he felt as an intolerable burden. He was no more guilty of "great sins" than we are, but he knew the greatness of sin, of all sin, better. We hear the Gospel, in all its clearness and power. Do we need to hear more of the Law? How is it with you?

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4th Week in Lent. March 29, 1908.

The Spiritual Refreshment of the Godly

Matt. 5:6; John 6:48-59.

Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: What is meant by the spiritual refreshment of the godly? Why do men choose rather their land and oxen and bride than the wedding feast of the King's Son? What is the conseqeunce of the neglect of the invitation?

Lessons for own own lives: 1. Let us investigate our own souls with the inquiry, How much do I really enjoy the blessings of the Gospel, of the Church, of fellowship with

God? Is there in us anything corresponding to the "hunger and thirst after righteousness" to which alone the promise is given "they shall be filled"? Can we say, with the Psalmist (Ps. i), "My delight is in the law of the Lord and in His law do I meditate, day and night"? How pitiable is the condition of the man before whom a rich and delicious feast is set, but who has no hunger, who cannot enjoy what is, in truth, so enjoyable! Here is something that is well recognized, in our physical lives, as needing a remedy. Is it less serious when it occurs in our spiritual lives?

2. He who neglects the feast that God provides will starve. The swine's food cannot nourish him who really needs the food of a son of God. And the King hath sworn that those who prefer their lands and oxen and wives, or any earthly thing to the sweetness of the celestial repast shall never taste of His Supper. That is an earnest warning to us who make business, pleasure, the cares of this life an excuse (we cannot say a "reason," for such conduct is not reasonable) for neglecting the services of the Church, the use of the Word, the receiving of the Body and Blood of our Lord. If we do not sit at His table here, we shall not there, in Heaven. "How shall we escape if we neglect so great salvation?" To lose the joy of the eternal life it is not necessary—notice this and be warned in time—to despise or doubt or oppose the Gospel; all that is necessary is to *neglect*.

3. Be thankful that you are called, and come. You may hear the call in the Word, you may be aware of it in every impulse of the heart to do aright. Elijah *listened* for the "still, small voice." If he had stayed back in the cave perhaps he would not have heard it, but he was at the entrance, waiting and eager to hear. And when he had heard he followed the bidding of the voice. Let us come. Let us welcome the invitation, and reject all that hinders its acceptance. He will feed us with food convenient for us, even with the sweet Bread of Heaven.

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Bible Readings

Sunday, March 1: Cor. 9:1-7.
Monday, March 2: I Peter 4:12-19.
Tuesday, March 3: Hebrews 12:1-13.
Ash Wednesday, March 4: Romans 8:18-39.
Thursday, March 5: II Tim. 2:1-13.
Friday, March 6: Matt. 5:1-15.
Saturday, March 7: II Cor. 4:1-18.
Sunday, March 8: John 13:12-17; I Pet. 5:6.
Monday, March 9: Phil. 2:1-13.
Tuesday, March 10: Col. 3:8-17.
Wednesday, March 11: I Peter 5:1-11.
Thursday, March 12: Eph. 4:1-7.
Friday, March 13: Col. 2:13-23.
Saturday, March 14: Matt. 18:1-11.
Sunday, March 15: Matt. 4:17; Ps. 51:10-12.
Monday, March 16: Ezek. 33:1-16.
Tuesday, March 17: I John 1:1-10.
Wednesday, March 18: Lev. 5:4-10.
Thursday, March 19: I Kings 8:30-50.
Friday, March 20: Psalm 32:1-11.
Saturday, March 21: Luke 15:11-24.
Sunday, March 22: Matt. 5:6; John 6:48-59.
Monday, March 23: Luke 14:16-24.
Tuesday, March 24: Matt. 22:2-14.
Wednesday, March 25: Ex. 16:1-15.
Thursday, March 26: John 6:26-35.
Friday, March 27: John 4:1-14.
Saturday, March 28: Rev. 7:9-17.
Sunday, March 29: Isaiah 53:1-12.
Monday, March 30: John 11:45-53.
Tuesday, March 31: Luke 24:36-48.

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Death of a Loyal Leaguer

The English Lutheran Synod of the Northwest and the Evangelical Lutheran Church of the Holy Trinity, La Crosse, Wis., in particular have

MRS. J. J. CLEMENS.

suffered a great loss in the recent departure of Mrs. J. J. Clemens, wife of the pastor of Holy Trinity Church, who passed away January 2, and was buried on Epiphany, January 6, at La Crosse. She was an active Church and Luther League worker, and one of the founders of the Luther League in the State of Minnesota. She presented a paper on the subject "Why the Luther League Has a Right to Exist" for one of the first Luther League conventions held in Minnesota, at a time when the Luther League was not so popular in that part of the country as it is today. Mrs. Clemens' maiden name was H. Marie Pfeiffer, daughter of Mr. and Mrs. J. C. Pfeiffer, of Red Wing, Minn.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
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Luther League of America

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. EILERT

WITH

W. C. STOEVER, Philadelphia, Pa.
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LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.

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Editorial

This is the birth month of several distinguished men in the history of our country, and we are reminded of them and of their deeds. We honor them, and praise their work. We are proud of their achievements, and remember them with thanks. During this month many of our Churches will have their attention called to missions, and we ought much more to remember the good and faithful men who have begun and continued in this far-reaching work, not only with prayers of thanksgiving, but with the gifts of grateful hearts; so will our Church treasuries be filled with the means whereby to support those who are in the field, and send others to help and encourage them.

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Besides Washington and Lincoln, whose birth the nation honors this month, our Church is also reminded of two great men whose work for Lutheranism cannot be overestimated. Melanchthon and Löhe, born February 16 and 21 respectively. Of Melanchthon we cannot read or hear too much. Of Löhe and his great work we are more particularly reminded this year, as it is the one hundredth anniversary of his natal day. Our cover picture and the article about him in this number will, no doubt, prove interesting to our readers.

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The great work of Church Extension being uppermost in our Lutheran people's thoughts and efforts and prayers during Lent, let us make these seven sacred weeks a time for daily self-denial, then lay a real love-offering on the Altar at Easter, expressing a real personal sacrifice for the furtherance of this vital movement in the Kingdom. Not a dollar of Church Extension funds goes anywhere to stay. It is a *loan* which can only be kept long enough to put the new mission on its feet, then it comes back into the treasury, to do its blessed work all over again, in some other city where conditions are ripe for immediate development.

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February derives its name from februs, meaning to purify or cleanse. The old Roman festival of purification and expiation—the Lupercalia—was celebrated on the 15th of this month. Among the old Saxons it was known as "sol-monath," because the sun's meridian altitude visibly increases in it. Of it Spenser says in "Faërie Queene":

"Lastly came cold February, sitting
In an old wagon, for he could not ride,
Drawne of two fishes, for the season fitting."

Take a chronology and run through the days of this month in history, and how much it suggests. There is the name of Spenser. In this month Luther and Ziegenbalg died. It is the month of the birth of Washington and Lincoln. Names these are that stand for character and duty and service. Month of expiation to the heathen, to us it means more, as these great names call for the performance of duty and the rendering of service. Write them large, Duty and Service.

February is the month that should rekindle the spirit of patriotism. Patriotism is a moral virtue. Everywhere it is commended in Holy Scripture. It enjoys divine sanction, and it has a moral and a religious basis. It is a love which gives personal identification with the country and develops a common tie among our fellow citizens. Like the tributaries of the Mississippi—a mighty river, gathering the rain and the melting snow from widely different sections to pour the volumed waters into one mighty current flowing toward the sea, our American people have come from many different lands and from all quarters of the globe. And of our Lutheran people it may be said that they are a loyal people to the land of their adoption. Their children, by birth and education, know America as their fatherland. Here God has ordered their lot, and they unite the names of Luther and Ziegenbalg with Washington and Lincoln as their God given heritage in a land of civil and religious liberty under institutions of government exhibiting the highest development of self government.

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Our laymen are loyal to their Church. They are interested in their Church. They prize her history and her achievements. They delight in her Scriptural teaching and the purity of her Gospel preaching. They are interested, too, in her advancement. They want to see their Church march with steady steps onward and upward in righteous endeavor for the enlargement of the kingdom. The great practical needs of the Church will receive their hearty support. But they must be told these practical needs in a way they can understand and appreciate.

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The startling report comes that in the State of Kansas 78 per cent. of the boys and girls in the public schools do not attend Sunday school, and are not under any form of religious training. Is not this a field for mission work, and should it not be a special object of our Luther Leagues in that State to look after these youths who are out of the fold?

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Recently in several directions we have heard the comments upon those who are active in the performance of their Sunday duties, but who seem to forget the lessons taught them on that day during the remaining six days of the week. Rev. Dr. Theodore L. Cuyler emphasizes the duty of every Christian in these words:

"Some people keep their religion for Sundays; and on Monday they fold it up and put it away with their Sunday clothes. Some thaw their hearts and purses out on a Thanksgiving Day or in Christmas week, and then freeze them up again. Periodical religion is a sham and a reproach. A healthy, vigorous, cheerful working and Christ-serving religion cannot be maintained on Sabbath and on festival days alone. Every day has got to be a 'Lord's day.' Every step in your life has got to be taken by the light of that unerring, unsetting star that rose over the hills of Bethlehem twenty centuries ago. You and I must walk in the constant light and constant love of our Blessed Jesus if we expect to reach heaven, or to help others there."

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How many people in this world are troubled with imaginary ills, and use these as an excuse for doing nothing! A middle-aged rich lady who was so afflicted sent for her physician, with the request for a prescription. After making numerous inquiries as to her living, he wrote the following on a paper: "Do something for somebody," handed it to her, and left the house. He heard nothing from her, or the result of the prescription, until he was called to see an Irish woman who said she had heard of his good prescription to this lady, and she desired him to give her one for an ailment from which she was suffering. We would recommend the same prescription to any who feel inclined to shirk the performance of duty because of disinclination to do anything —the worst ailment from which any one can suffer.

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Saturday, March 28.

ICHABOD.

Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."—Mark xiii, 2.

Few words ever fell from the Master's lips more sadly pathetic than these. He had just left the temple, never to enter it again. The crowds came next day, as usual, expecting to hear Him once more; but He was not there. His last appeals had been made. He would never again speak to them either of their sins or of His own grace. Their house would thenceforth, as He said, be "left unto them desolate." Desolate indeed it was, when He, the glory of it, had gone away, leaving it to its doom; and desolate utterly it has been ever since. How constantly still does the Lord look far beneath the glittering surface of things, and write "Ichabod" upon the pretentiousness of a religion that is satisfied with what is outward only—noble architecture, statcly ritual, ravishing music—but wanting everything really spiritual, is only a super-refined earthliness after all! It is a ruin, even *before* it is destroyed.

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One of the loneliest mission stations is to be found on Herschel Island, in the far-off Northwestern Territory of Canada. The nearest post office is 2,000 miles distant, so that the station receives letters and other mail matter only twice a year. The island is very rugged and hardly inhabitable. In winter the sun does not rise there for four months, and there is hardly any vegetation. The Eskimos, however, among whom mission work is carried on, are said to take kindly to the missionaries.

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Our Churches and Institutions

In Some of Our Large Cities

Greater New York.

—The Church of the Advent, of which Dr. Krotel was pastor at the time of his death, recently unveiled a series of windows in its stately church edifice which were dedicated to his memory; and Holy Trinity Church, of which Dr. Krotel was the first pastor, has also placed a window as a memorial to him.

—Rev. Dr. Remensnyder, pastor of St. James' Church, has been appointed by President Butler, of Columbia University, to represent the Lutheran Church among the university preachers to the students in St. Paul's Church during the semester of 1907-1908.

—Rev. E. E. Hoshour has resigned as pastor of Bethany Church, Philadelphia, and accepted a call to Calvary Lutheran Church, Brooklyn. He began his new work January 19.

Chicago.

—St. Paul's Church is employing novel methods in the erection of its new church building at Hirsch street and Washtenaw avenue. With only $5,000 in cash it is proposed to complete an edifice valued at $75,000, to seat 1,000 people. Much of the labor is being done by members of the church themselves, who work evenings from 8 to 11, and most of the material has been donated by members and friends of the church. Among the donations have been seventy-two carload lots. At the first service of this mission there were only eight persons present. Most of the members are young people whose parents are associated with the churches in the neighborhood that worship in the tongues of the fatherlands.

—The building of Messiah Lutheran Church was recently damaged by fire to the extent of $5,000, and narrowly escaped entire destruction. The fire seemed to have originated from a visit of burglars.

—The Church of Our Redeemer, Norwegian, Rev. A. O. Johnson, pastor, celebrated its fiftieth anniversary the second Sunday after Epiphany.

—The pastorate of Epiphany Church, a mission of the General Council, has been accepted by Rev. E. H. Copenhaver, formerly of Damascus, Va.

Philadelphia.

—Rev. Stephen Traver, formerly of Argusville, N. Y., has been elected pastor of Grace Church, West Philadelphia, and has taken charge of the work.

—A tablet memorial to the late Rev. J. A. Seiss, D. D., LL. D., was unveiled in the Church of the Holy Communion in Philadelphia, on January 12. Rev. Dr. S. A. Laird delivered the address.

Washington.

—Keller Memorial Church has secured as its pastor Rev. C. P. Wiles, who will assume his new duties about March 1. Rev. Wiles resigns the pastorate of Mt. Zion Church, Pittsburgh, where he has labored nearly seven years.

—Concordia Lutheran Church, served since 1896 by Pastor Paul A. Mengel, celebrated its diamond jubilee (seventy-fifth anniversary) recently. Emperor William of Germany presented the church with a handsome Bible. Pastor Mengel has been decorated by the Emperor with the Order of the Crown.

Baltimore.

—Rev. I. C. Burke, D. D., has resigned the pastorate of the Third Church, his resignation to take effect about Easter. Dr. Burke has been pastor of this church thirty-one years, doing eminently successful work.

—The Church of the Incarnation, Rev. A. H. Studebaker, D. D., recently consecrated its beautiful new edifice. The cost was $46,000, and a debt of $22,000 remains. The congregation received no help from the Church Boards. Every piece of furniture was the gift of some friend of the church.

Pittsburgh.

—The Temple congregation, Rev. T. B. Yeakley, pastor, has purchased the building in which they are worshiping, and have a comfortable home.

Denver.

—The work preliminary to organizing a new Swedish Lutheran congregation in this city is being done by Rev. R. P. Acsell.

Miscellaneous.

—Luther Leaguers of New York State will be glad to know that Rev. F. W. Klingensmith, formerly pastor at Utica, is regaining his health. He is at Agnes Sanitarium, Denver, Col.

—A Lutheran church at Redlands, Cal., gave one-fifth of its income last year to beneficence.

—The communicant members of St. Mark's Church, Roanoke, Va., Rev. T. O. Keisher, D. D., pastor, in their contributions to all the purposes of the church last year, averaged $21 each.

—Of the $11,000 pledged by the Woman's Home and Foreign Missionary Society of the West Pennsylvania Synod, General Synod, for

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the erection of a converts' home at Guntur, India, about $1,385 was raised by the churches of York in one day, January 19, when a series of meetings were held addressed by Rev. L. B. Wolf, D. D., president of Watt Memorial College, Gunter, and Dr. Anna S. Kugler, resident physician of the Lutheran Mission Hospital at Guntur.

—Rev. L. H. Larimer, pastor at New Philadelphia, Ohio, has been selected by the Directors of Wittenberg College to occupy the chair of Old Textament exegetical theology left vacant by the death of Dr. Breckenridge.

—President Heckert has announced an additional gift of $5,500 from Mr. Carnegie to complete Science Hall of Wittenberg College.

—At the semi-annual meeting of St. Paul's Church, Liberty, N. Y., Rev. H. C. Freimuth, pastor, there was announced a gift to the Church of $10,000 from Mr. Charles Wurster, who had previously given the Church $5,000. The congregation will soon begin the construction of a new building which it hopes to complete by the end of next summer.

—The Rev. E. G. Lund, D. D., is to conduct the field missionary work of the General Council on the Pacific Coast. He is at present at Seattle.

—A number of German Lutherans removed from Nebraska and, forming a colony in Saskatchewan, Canada, have appealed to the Nebraska Synod for a pastor.

—The Missouri Synod Committee which receives and considers calls for pastors from among its graduates from theological seminaries, recently had before its session in St. Louis 161 calls. But there were only 82 available candidates, leaving 79 calls unsatisfied. Ten calls came from Brazil and Argentina.

—Twenty-one young men from Augustana Theological Seminary will apply for ordination at the next meeting of the Augustana Synod in Chicago.

—The Lutheran Church throughout the world from 1900 to 1908 has had an increase of 3,406 pastors, 10,199 congregations and 9,829,495 members, the number of Lutherans in all lands being now 38,102 pastors, 60,385 congregations and 75,100,486 members.

—Sixty years ago the center of the Lutheran population in our country was along the west bank of the Susquehanna, twenty miles north of Harrisburg; today it is said to be on the western shore of Lake Michigan, and a little north of Chicago.

—The will of Mrs. Cecelia H. Ellmaker, widow of Nathaniel Ellmaker, Esq., late of Lancaster, Pa., contained the following public bequests: To the city of Lancaster, $5,000, the interest of which is to be used for the purchase of fuel for indigent persons. To Trinity Lutheran Church, this city, of which she was a member, $3,000 for the sick and poor, as needed. To the Young Men's Christian Association, $1,000; to the Passavant Orphans' Home, Pittsburgh, $5,000; to the Board of Home Missions of the General Synod of the Evangelical Lutheran Church, $5,000; to the Church of the Advent, this city, $1,000; to the endowment fund of the Ann C. Witmer Home, this city, $5,000.

—The Pacific Coast is preparing for an international exposition at Seattle, June 1, to October 15, 1909. It is known as the Alaska-Yukon-Pacific Exposition, and is intended to exploit Alaska, Yukon and the Pacific Coast region. The organization of the enterprise exhibits some unique features, one of which is that it will not ask assistance from the Federal Government further than participation, which has been provided for.

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LUTHER LEAGUE OF SOUTH ATLANTIC COAST REGION—
Pres., REV. R. C. HOLLAND, D.D., Charlotte, N. C.
Cor. Secretary, JULIAN SMITH...Charleston, S. C.

LUTHER LEAGUE OF RED RIVER VALLEY—
President, REV. H. O. SHURSON..Moorehead, Minn.
Cor. Secretary, REV. JOHN A. ZUNDEL, 319 Eighth street.....Fargo, N. D.

NEW YORK

New York City District—

—The Luther League of the First Church, Mount Vernon, Rev. James Berg, pastor, has undertaken Bible study as a substitute for the social hour. The Sunday School of this church is adding to its membership from one to five scholars each Sunday.

—The Young People's Society of Christ Church, Rev. G. U. Wenner, D. D., pastor, held its annual meeting, January 13, and elected the following officers: President, Mr. Max Wedell; vice president, Mr. Henry Schoerry; secretary, Mr. John Benz; treasurer, Mr. Charles Mitchel. An interesting essay on "The Lutheran Church" was read by one of the members.

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—At the annual meeting of the Luther League of Epiphany Church, 72 East 128th street, Rev. H. B. Clausen, pastor, which was held recently, the following officers were elected: President, Mr. George Doerr; vice president, Mr. Jean Speckel; secretary, Miss Augusta H. Beyer; financial secretary, Mr. William Weilage; treasurer, Miss Augusta Heman.

Brooklyn District.

—The Luther League of Brooklyn held its annual meeting in the Church of the Holy Trinity, Rev. Emil E. Fischer, pastor, Monday evening, January 20. The address was by Rev. A. L. Benner on "How Great Things Are Accomplished—an Incentive to Individual Activity." Officers elected for 1908 are as follows: President, Rev. Harry P. Miller; vice presidents, George Intemann, C. Fritschler, William A. Henrichs; recording secretary, Miss Anna Cordez; corresponding secretary, Miss Adeline M. Aschoff; treasurer, Jacob G. Ernst. A report of the State Convention at Syracuse was rendered by Mr. C. Fritschler, of St. John's League, South Brooklyn. The convention was very well attended and much interest and zeal in the work were displayed. The Brooklyn District League is now in a very flourishing condition.

—The Luther League and the Junior League of Holy Trinity Chuch, Rev. E. E. Fischer, pastor, are doing very good work this year, as are all the other auxiliary societies. On January 26 this church celebrated its twelfth anniversary.

Albany and Susquehanna District.

—President W. H. Rector has recently visited the Leagues in Albany, addressing the Redeemer League, Rev. H. D. Spaeth, pastor, on "Knowing Our Church Better, and the Use of the Luther League Topics"; St. John's League, Rev. Oscar Krauch pastor, on "Workers for Christ"; Trinity League, Rev. H. Liebeck, pastor, on "What the Luther League Stands for and How a Successful League Should be Conducted." His timely and practical suggestions were very well received and some will probably be adopted.

—The Luther Leagues of Albany and vicinity are arranging for their first annual banquet to be held at the New Kenmore, Albany, on February 17.

Syracuse District.

—The annual meeting of the District League of Syracuse was held January 16 at the Church of the Atonement, Rev. E. L. Tucker, pastor. There was manifest the same interest and enthusiasm that prevailed at the recent State Convention. The election of officers resulted in the re-election of the following: President, Frank M. Yenney; vice president, Frederick Bruns; recording secretary, Miss Bertha Schaefer; corresponding secretary, Miss Augusta Merschroth, 708 Oswego street; treasurer, Edwin Taylor. The District League has gained one new society since the November meeting, the society known as the Luther Verein, of Liverpool, N. Y., Mr. William Bond, president. There are now eleven societies connected with this District League, showing a gain of about 315 members, or four societies in a little more than a year. The Rev. U. J. Klingensmith read a very interesting paper, and the president, Mr. Yenney, gave his annual report.

—At the annual meeting of the Young People's Society of St. Paul's Church the following officers were elected: President, Frank M. Yenney; vice president, Miss Louise Mo-

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schell; financial and recording secretary, Emil Middlestadt; treasurer, Sophia Schunch. The reading course planned for the coming year is the history of the Lutheran Church.

NEW JERSEY

—On Thursday evening, January 30, the Luther League of New Jersey held a rally in the Church of the Holy Trinity, Hoboken, Rev. Charles T. McDaniel, pastor. The Vesper Service was used, conducted by Pastor McDaniel. Rev. John E. Heindel, president of the State League, extended greetings to the Leaguers present and introduced Rev. C. E. Poensgen, of Bridgeton, N. J. The subject of his address was "Some of the Needs of Our Luther League." Rev. John H. Meyer, of Jersey City, followed with an address on "The Three-Fold Purpose of the Luther League." Both of these addresses were most interesting and practical. President Heindel conducted an open parliament, the discussion being principally on the use of the Topics. The report of the corresponding secretary showed that the Leaguers are active in the matter of increasing Luther League Review subscriptions. Rev. Heindel also reported on the work the League officers had done and were planning to do during the coming year and asked for the co-operation of all Leaguers. The singing of the Luther League Rally Hymn closed this very enthusiastic rally.

Refreshments were served by the League of Holy Trinity.

Leaguers were present from Holy Trinity Church, Hoboken; Church of the Redeemer and Church of Our Saviour, Jersey City; Trinity Church, Newark; St. John's Church, Bridgeton; Holy Trinity Church and the German Church, Elizabeth.

PENNSYLVANIA

Philadelphia District.

—The Philadelphia District Luther League held its mid-winter convention in Bethlehem Church, Rev. G. C. Loos, pastor, Tuesday evening, January 28. The speakers of the evening were the Rev. Charles S. Albert, D. D., and the Rev. George W. Sandt, D. D. The former spoke on "Right Ideals," the latter on "Corre-

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sponding Activities." A discussion followed each address.

Allentown District.

—At the annual meeting, January 28, of St. Luke's Luther League, Rev. H. F. J. Senecker, pastor, the following officers were elected: President, Amos King; vice president, Robert Blum; treasurer, Laura Michael; recording secretary, Ethel Fenstermacher; corresponding secretary, Mrs. John Correll; organist, Miss Florence Eichlin. The treasurer's and the secretary's reports showed the League to be in a good, flourishing condition. In the future all business meetings will be held at the homes of the members, and will be combined with a social feature. The first meeting of this kind will be held on the last Tuesday evening of February at the home of Mr. Edwin Eichlin.

Berks County District.

—The fifty-seventh quarterly convention of the District Luther League of Berks County was held on Thursday, January 9, at Bethany Church, West Reading, Rev. William O. Laub, pastor. There were three sessions.

The morning session was devoted to the customary introductory exercises and the transaction of business. The devotional exercises were in charge of Rev. J. Franklin Snyder, of Reading. A hearty greeting was extended to the delegates by the pastor, Rev. Laub, and was responded to by John H. Early, president of the District. After the transaction of business the topic, "Faith Without Works is Dead," was discussed.

The opening exercises of the afternoon session were conducted by Rev. Charles E. Kistler, Reading, after which followed a symposium on foreign missions. This discussion was divided into four parts: 1. What? Text, "Go ye into all the world and preach the gospel to every creature," Mark 16:15, was exhaustively and comprehensively discussed by Rev. Edward T. Horn, D. D., of Reading. It was a treat to all Lutherans to hear this address. 2. How? Text, "And He sent them to preach the Kingdom of God and to heal the sick," Luke 9:2, was ably written upon by Mrs. Charles A. Homan, Reading. 3. Why? Text, "Freely ye have received, freely give," Matt. 10:7, was discussed by Rev. D. G. Gerberich, extemporaneously, on account of the selected speaker's absence. 4. When? Text, "Behold now is the accepted time; behold, now is the day of salvation," II Cor. 6:2, was talked upon by Charles F. Reed, secretary of the Executive Committee of the District League. Then followed the transaction of unfinished business. The Literature Secretary presented a report and recommended and encouraged a wider use of the Luther League Review in order to stimulate League activity.

The devotional service of the evening session was conducted by Rev. William O. Laub. The address of the evening, "Our Foreign Field," was by Rev. George Drach, of Philadelphia. The offerings at the evening services, together with several dollars sent by the children at Topton Orphans' Home, were devoted to the cause of Foreign Missions.

The delegates to the convention were very hospitality entertained by the local League, and the main assembly room of the church, in which the three sessions were held, was tastefully and beautifully decorated with the national and Luther League colors. The convention was a very successful one.

York District.

—On January 26, in Grace Lutheran Church, Red Lion, Rev. W. E. Apple, pastor, there was held a Luther League rally in which the churches at Dallastown and Freyville participated. The pastor conducted the service. Appropriate special music was sung. An address on "Our Heritage" was delivered by William C. Stoever, Esq., president of the Luther League of America, and an address on "Our Mission," by Mr. P. A. Elsesser. The meeting was interesting and inspiring.

Kittanning District.

—The Luther League of the First Church, Leechburg, has just elected the following officers for the year 1908: President, Miss Myrtle Truby; vice president, Miss Turah Kepple; secretary, Albert F. Zimmerman; treasurer, Miss Mamie Myers. The League has accepted an invitation from the Society of the First Church at Vandergrift to spend a social evening with the

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latter at the parsonage on February 1. This is the beginning of a series of entertainments that it is hoped will bring about a more cordial feeling between the young people of the churches in the Kiskimmitas Valley. The respective pastors are the Revs. M. L. Sweizig and W. S. Dysinger. The latter is president of the Kittanning District League.

Northwestern District.

—The great work being done by the Luther League of St. John's Church, Erie, Rev. G. A. Benz, pastor, was summarized in a complete report by the secretary, Mr. Randolph Rubner, at an enthusiastic anniversary service held on February 2. The address of the evening was delivered by the State League president, Mr. McNair, who also spoke in the morning at Luther Memorial Church and in the afternoon at Grace Church. The Luther Leaguers of Erie are already laying their plans for making the State Convention, to be held in that city August 10 and 11, a notable event.

Pittsburgh District.

—St. John's Luther League recently elected the following officers: President, C. W. Herman Hess; vice president, S. A. Weinschank; recording secretary, Miss Carrie Beck; financial secretary, Lewis Burckhart; treasurer, Miss Clara Conrad; pianist, Miss May Gilbert; librarian, Harvey George. The League now consists of about fifty members. During the year more than $100 has been paid into its treasury, of which $60 was donated to the church, and $25 to missions. The League entertained the convention of the District League. Devotional meetings are maintained and well attended. Within the year a Junior League of forty members was organized.

WEST VIRGINIA

—On the evening of January 23 seventy-one members of the Luther League of Zion's Church, Wheeling, held a business and social session in their rooms, which were decorated with the League colors and flowers, in honor of their fourth anniversary. A history of the League was given and an interesting report read, showing good work and steady progress not only within its circle, but in its influence felt in the congregation and beyond.

During the year Rev. A. L. Benze has been pastor forty new members were enrolled, study of the reading course undertaken, a stereopticon purchased and several helpful illustrated lectures given.

With appropriate remarks Rev. Benze presented the League with a beautiful white satin banner in the center of which is the official badge of the League, after which all joined in singing the Luther League Rally Hymn. The friendly donor was Mr. Fred Schwertfeger.

The pastor, acting as toastmaster, called for responses to the following: "The Purpose of a Local Luther League," Mr. Henry Beneke; "Music and Its Relation to the Church," Miss Henrietta Arbenz; "The Field and Mission of the National Luther League," Miss Lena Meyer; "The Daily Press," Mr. George Beneke; "The Religious Press," Mr. Edward Muhlemann; "Woman's Work in the Church," Mr. Hermann Rolf; "Men and the Church," Miss Mayme Forsch; "How Can the Luther League Aid the Sunday School?" Mr. Will Rist; "How Can the Church Council Co-operate With the Luther League?" Mr. William Steinbicker; "Looking Backward," Mrs. Louise Steinbicker; "The Outlook for Aggressive Effort in 1908," Mr. Fred

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One of the members, in behalf of the League, paid a tribute to Rev. Beneze and thanked him for his efforts in the past year. Then followed the reading of place cards, decorated with the League colors, the sentiments clipped from the Luther League Review. "Blest Be the Tie That Binds" was sung in conclusion.

Following are officers of the League: President, Mr. Henry Beneke; vice president, Miss Lena Maurer; secretary, Miss Clara Strobel; treasurer, Mr. William Beneke. The League voted $10 for the General Secretary's Salary Fund.

OHIO

Northeastern District.

—The tenth annual convention of the Northeastern District will be held in Trinity Lutheran Church, Canton, Rev. Paul Z. Strodack, pastor, on February 22. There will be morning, afternoon and evening sessions, with a program full of interesting subjects.

—The Luther League of the Glenwood Avenue Lutheran Church, Toledo, Rev. F. E. Leamer, pastor, is conducting a very successful lecture course, one of the lectures having been given by Rev. L. B. Wolf, D. D., of India, and one to come by Rev. W. M. Beck, of the African mission field.

—The newly elected officers of the Luther League of St. Mark's Church, Mansfield, Rev. B. B. Uhl, pastor, are: President, Grace McGinty; vice president, Mayme Swier; secretary, Loyd Whitmere; treasurer, John Cairns; pianist, Rhea Uhlich. The League is making very successful use of the Luther League Topics.

IOWA

—The Luther League of St. Paul's Church, Davenport, Rev. W. H. Blancke, D. D., pastor, recently elected officers as follows: President, Miss Edith Heden; vice president, Harry P. Vogt; secretary, Miss Lillian E. Blancke; treasurer, Otto M. Hamann. The League maintains a weekly devotional meeting on Sunday evening, is helpful to the church and prosperous.

OREGON

—Under the auspices of the Luther League of Zion Church, The Dalles, Rev. J. A. Leas, B. D., of Portland, recently gave lectures entitled, "The Women of the Bible," and "Luther and Luther Places."

—The Luther League of The Dalles is a very wideawake, helpful organization. It pays for the electric lighting of the church and recently agreed to donate a beautiful oak lecturn to St. James' Church, Portland. Meetings are held every Wednesday evening, a literary program and a social session being held once a month.

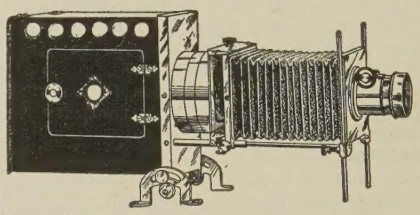
INDIANA

—A course of five lectures has been arranged by the Luther League of the First Church, Goshen, Rev. Luther J. Smith, pastor.

—The Luther League of Holy Trinity Church, South Bend, Rev. C. A. Dennig, pastor, is giving a series of lectures by Lutheran pastors in this part of the State. "The Common Service" is one of the titles. Yet to come are: "What Is Truth?" "The Christ of Today," "The Twentieth Century Ideal." These lectures have greatly interested the young people and have drawn good audiences.

CONNECTICUT

—On January 31 the Luther League of the German Lutheran Church, Rockville, Rev. Geo. Hartwig, pastor, held its annual social with the Leagues of Hartford and New Britain as its guests. A literary and musical program was enjoyed and a supper was served. The occasion was one of eminent success in the promotion of acquaintance and good fellowship among the Leaguers. The Rockville League will entertain the State Convention in May.



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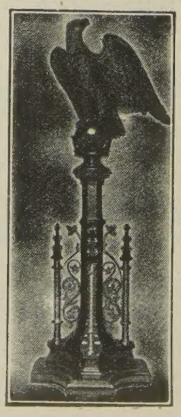

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Official Call for the Eighth National Convention

Chicago, August 11th, 12th and 13th, 1908

In accordance with the cordial invitation extended at the Seventh National Convention at Canton, Ohio, the Eighth National Convention of The Luther League of America will be held in Chicago, Illinois. After conferring with the local committee, the Executive Committee has designated August 11, 12, 13, 1908, as the time for holding the convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Chicago. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

In an early number of THE REVIEW the Committee on Transportation will publish information regarding rates.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

The Juniors, February

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3. Death of Ansgar, the "Apostle of the North," ———

8. Russo-Japanese War began, ———

9. William H. Harrison's birth, ———

12. Abraham Lincoln's birth, ———

15. Destruction of the "Maine," ———. Birth of Galileo, ———. First Swedes on the Delaware, ———.

16. Birth of Philip Melanchthon, ———. Birth of Admiral Coligni, ———

18. Death of Luther, in his sixty-third year, ———. Burial of King Christian of Denmark, ———

20. The Cuban Revolution began, ———

21. The Protest at Speier, ———

22. Birthdays of Washington, ———, and James Russell Lowell, ———

23. George F. Handel, the composer, born, ———. The Panama Canal Treaty signed, ———

24. Emperor Charles V. of Germany born, ———

27. Birthday of Henry W. Longfellow, ———

—❧—

February this year has an added day. And O how much may be done in a day! It may be a day of decision for Christ that will bless the whole life of many a Junior Leaguer. It may be the time when some of our sons shall resolve to enter upon the work of preparing for the Holy Ministry of the Gospel and the Sacraments, of the great Church of the Reformation.

—❧—

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—❧—

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—❧—

The next booklet of Topics for Junior Leagues will be forthcoming in March, and will present a variety of valuable subjects treated by many writers. These are The Mother of Jesus, Working for Jesus, Our Congregation, Augustine, Baptism, Our Pastor, Young Luther, A Good Life, Our India Work, Melanchthon, Dying in Jesus, Helping Porto Rico, Our Great Confession. These may be classified as biographic, doctrinal, practical and missionary in character. All will prove useful, if well prepared, and properly presented.

—❧—

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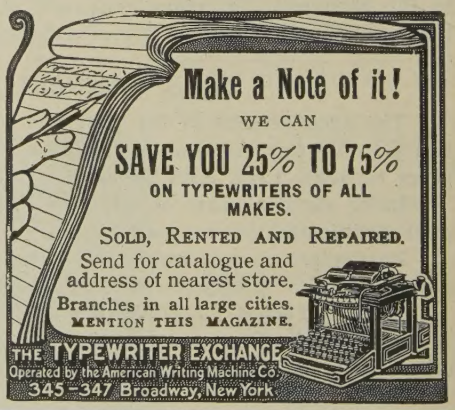
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